

Minimal Economic Perspectives (On Virtuals and Cheap Ideas)  
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Introduction by Slavoj Zizek

If I abstract the three elements lighting, public sector or firm, and finally current crises of the two, and put the micro-practices under the domain of finally the firm or public sector - it would produce a multiplicity of shops though Algeria and Cuba argue - this is the problem with multinational capitalism that it extracts its surplus-value and even attacks its people and excludes them which is the problem of autarkic conditions which then appear depressed because they are in actual crisis - the crisis called use-exchange is then a dynamic crisis of in fact exchange going away currently from Algeria because it is part of trade anyway - such as in fact agricultural trade or even public sector lighting trade which commences as a use-socialism and then ends up as a state socialism and fails at its innovative efficiency because it is attacked by capitalism for its own integration which is financial attacks - something like a loss dynamic in accounting for instance for lighting, utopian virtuals, all of which then receive a financial loss for reasons of internal consistency and external consistency called domestic markets and foreign markets based on lighting - Philips tubelight then attacks Algeria as it is not allowed with a patent which belongs to America, or such a process of in fact micro-practices being organised under trade deals, that being the regime of accumulation still.

I. Lighting - Experiments with Economic Orders

If one abstracts the domain lighting, electrician staff work and city maintainence with ideas of aesthetic kinds, of can abstract it to the formal level of an economy as its virtual - it together abstracts into a whole overdetermined in the sense of Freud's overdetermined with Marxist complexity a type of economic order called by myself - minimal economic perspective - that it will be a maximal curated lighting project which then is based on the stylistics of philosophy, even French philosophy like Deleuze and Sirohi - that in fact imperfect cinema and dirty image cinema is the cinema of the third world - I call this the abstract domain of virtual lighting and even surreal cinema which then becomes the following units to be organised effectively - city maintainence, types of offices, and shop councils with finally the micro-practices becoming the larger molar order of public sector or market economics, which then orders its innovations along the lines of for instance in EU and America inclusive of developing India and World Bank - the p2p or Xbox days where Sirohi woke up late in the evening to witness its concrete application as in fact a utopian virtual - this is called the firm and clientele process becoming part of the public sector and state law to organise the multiplicity of lighting units and can then produce the excess of the symbolic virtual - such as experiments with malls, and even shopping centers and feelings of the virtual Sirohi recently called audio-cinema.

II. Organising abstract units of daily life under public sector or market economics

The basic order of daily life then becomes psychoanalytic economics which again abstracts to the units of shops and even mercados to in fact department stores and pubs and restaurants, even cheap and expensive hotels all of which then get lined up into a multiple called the shop by Althusser which then is overdetermined and

formal features of what can again be abstracted to the micro-practices all being organised under the public sector or company-firm which then organizes these units into the formal reduction to a sense-event by either financialisation or radio and audio, cinema and cassette sounds – Situations and Events which then is simply the process of a use-value situation which becomes an event – imagine being in a hotel which then has a cheap resteraunt at its base-level and here one can see the cinema-event.

### III. Review of Current Economics – Use-Value and Exchange

So in fact the unique dynamic between use-value and exchange value is being overrun to exchange and its dynamics which cause a crisis in EU – which is in a positive state or finally in a utopian state though of course exchange and use are in crisis because the overdetermined mess of shops, culture and universities and even daily life activities such as parties or drinking rum and beer is finally organised under the abstraction state and capital which though it has this basic law of development is being implemented with the law and is not the active organizing of culture or the base and superstructure – remaining therefore rudimentary which means there is a crisis of living – it means there is a dynamic exchange system which then is also without use-systems which creates a large gap and dynamic issues – all of this then is the dynamic problem of in fact mobilizing culture as in fact totalizing its principle to economics – which then would be the same for use-socialist economics – that in fact one can organise the base and superstructure – in a format called Renaultism which then means cinema, super8 and gaming all with two levels of bourgeoisie and finally cheap daily cinematic culturalism.